

Justification.

A SERMON

PREACHED BEFORE

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ON THE

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BY THE

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"Love the truth and peace."—*Zech.* viii. 19.

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OXFORD,

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M DCCC LIII.

A S E R M O N.

S. JAMES ii. 22.

Seest thou how faith wrought with his works, and by works was faith made perfect?

Go where you will, and ask what Christian or what body of Christians you will, what is the source of their justification in the sight of God? and they will all answer with one voice, "We are justified for the sake of the merits of Christ Jesus our Lord, alone, not for our own works or deservings^a." Ask them again, "Can man of his own natural strength and good works, turn and prepare himself to faith and calling upon God^b?" All would alike answer, "God forbid that we should so disparage the grace of God as to think so!" Ask them again, "Can we do good works pleasing and acceptable to God, without the grace of God preventing, co-operating, perfecting^c?" All would answer, "It were heresy to think so." Or, "Although Christ died for all, is any justified who is not born again in Christ?" All would say, "He is not justified^d," Or again, "Do

^a Art. xi.

^b Art. x.

^c Ibid.

^d Conc. Trid. de Justif., c. 3. "But, though 'He died for all,' yet do

works done before the grace of Christ and the inspiration of His Spirit, make men meet to receive grace^d?" All would say, "They do not." Or further, "Can man, without the grace of God, of his own free-will, move himself towards righteousness in His sight^e?" All will say, "He is not able." "Is man then called without any merits on his own part?" All will say, "Not through works

not all receive the benefit of His death; but those only, unto whom the merit of His Passion is communicated. For as in truth men, if they were not born propagated from the seed of Adam, would not be born unrighteous; whereas, by that propagation, they through him contract, when they are conceived, unrighteousness of their own; so, unless they were born again in Christ, they would never be justified; seeing that by that new birth there is bestowed upon them, through the merit of His Passion, the grace whereby they are made just. For this benefit the Apostle exhorts us evermore 'to give thanks to the Father, Who hath made us meet to be partakers of the inheritance of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in Whom we have redemption, and remission of sins.'

^d Art. XIII.

* Conc. Trid. de Justif., c. 5. "It declares further that, in adults, the beginning of justification itself is to be derived from the preventing grace of God, through Christ Jesus, that is to say, from His calling, by which, without any merits of theirs existing, they are called; that so they, who through sins were turned away from God, may, through His quickening and assisting grace, be in such wise disposed to turn themselves unto their own justification, by freely assenting to, and co-operating with that same grace, that, while God toucheth the heart of man by the illumination of the Holy Ghost, man himself is not wholly inactive, in that he receives that inspiration, (forasmuch as he is also able to reject it) and yet is he not able, without the grace of God, of his own free-will to move himself unto righteousness in His sight. Whence, when it is said in Holy Scripture, 'Turn ye unto Me, and I will turn unto you,' we are admonished of our freedom; when we answer, 'Turn Thou us, O Lord, unto Thee, and we shall be turned,' we confess that we are prevented by the grace of God."

of righteousness which we have done, but according to His mercy He hath saved us." "But has man then the power, through the quickening and assisting grace of God, to obey that will, or by his own perverse will to reject it?" All will say, "He draweth us with the cords of a man, through our wills and our affections, not without or against them." Or further, "Are sins, or have sins ever been remitted, save freely, by the Divine mercy, for Christ's sake^f?" All will say, "The Blood of Christ alone cleanseth us from all sins." Or again, "Does an historical faith justify, whereby people intellectually or speculatively believe the truths of God, without love for God, or trust in God, or obedience to Him?" All will say, "With the heart man believeth unto salvation." Faith without love is the faith of devils. And yet all will agree that even this historical faith, whereby the mind assents to the word of God, and the doctrines therein taught by God, even while the life is at variance with the belief, is a gift of God, enlightening the mind, and that it is man's own exceeding fault that it avails not to him to salvation.

Further, all will agree, as matter of undoubted faith, that justifying faith must include in itself the belief in all the Articles of the Christian Faith, as far as any may attain to know them, and more

^f Ib., c. 9. "But, although it be necessary to believe that sins neither are remitted, nor ever have been remitted, save *freely*, by the Divine mercy for Christ's sake."

especially in the merits of Christ, in Whom we are accepted. All will assent that to believe in God is by believing to love Him, by believing to cleave to Him, by believing to go into Him, and to be incorporated in His members^e.

Again, all will hold that in this living, justifying faith, there is, (at least in a healthy state of the soul,) combined a trustful hope or confidence in God^f, whereby we believe that our sins shall be forgiven us for the sake of Christ, that we ourselves are children of God, adopted through His grace, and that He Who hath loved us so as to make us His, will, unless we forsake Him, love us unto the end.

And yet all believe that this justifying faith does not justify us by any quality of its own, but simply brings us to God, Who, of His own free bounty and love, justifies those who believe in Him, and who,

^e S. Aug. in S. Joh. Hom. 29. § 6. p. 441. Oxf. Tr., quoted Sent. L. 3, dist. 23.

^f The place given to "fiducia" in reformed writers is well known. But the Council of Trent also acknowledges it as entering into the preparation for justification, De Justif. c. 6. "They are disposed unto that same righteousness, when, quickened and assisted by Divine grace, conceiving 'faith by hearing,' they are freely moved towards God, believing those things to be true which have been revealed and promised by God; and this especially, that the ungodly is justified of God 'by His grace, through the redemption that is in Christ Jesus.' And when, understanding themselves to be sinners, they, through the fear of the justice of God, whereby they are beneficially shaken, turning themselves to consider the mercy of God, are raised unto hope, *trusting that God will be propitious to them for Christ's sake*, and they begin to love Him as the fountain of all righteousness, and are therefore moved by a certain hatred and detestation against sin."

being drawn by Him, hold not back from Him, but come unto Him by Whom they have been called and drawn.

And with, or in, this faith, there must be other qualities, besides the one quality of belief; such as those involved in true repentance; some sorrow for the love of God that we ever offended Him; hatred of the sins whereby we offended Him, and steadfast purpose to forsake them; fear of His judgments; hope of His pardoning mercy. Or, if any prefer so to call it, the faith whereby we are justified, must be a penitent, humble, self- or sin-abhorring, trustful, loving, earnest faith, given to us and produced in us by the grace of God.

To those who so come to God, not with *any* faith or belief, but with this penitent, humble, loving faith, it is (all agree) part of the wisdom and good pleasure of God to forgive their sins, to make them members of Christ, and therewith to give them the earnest or first-fruits of the Spirit; which gifts He does not give to those who come not to Him, or who come to Him unsubmissively or feignedly, as Simon Magus, withholding from Him the full submission of the understanding, or the entireness of their obedience, or halving their affections between Him and Mammon.

Further, all agree that God, in justifying us, not only *declares* us, but *makes* us, righteous. He does not declare us to be that which He does not make us. He makes us that which we *were* not, but

which now, if we are in Him, (whatever there still remain of inward corruption,) we by His gift are, holy. He does not give us an untrue, unreal, nominal, shadowy righteousness; or He does not impute to us *only* a real outward righteousness, "the righteousness of God in Christ;" for which, being unrighteous still, we are to be accounted righteous. But what He imputes, that He also imparts. He creates in us an inchoate and imperfect, yet still a real and true righteousness; inchoate and imperfect, because "we all," while in the flesh, "in many things offend;" yet real and true, because it is the gift of God, and the first-fruits of His Holy Spirit.

This righteousness, being imperfect, even although the fruit in us of God's Holy Spirit, cannot (all agree) stand the strict judgment of God, if God were to judge without mercy. And yet, since it is real and sincere and true in the judgment of God Himself, He, "the righteous Judge," will own it at the Great Day in those who are found sanctified in Him. He Who, not without our will, but through our new-created and invigorated will, "wrought all our works in us^g," will "crown in us His own gift," which He gave, and which He guarded in us.

^g S. Aug. Ep. 194 ad Sixt. § 19: "What desert then has man before grace through which desert he may receive grace, when nothing but grace produceth in us any good desert of ours, and when God crowns our desert, He crowns nothing else than His own gifts? For as, from the beginning, we obtained the mercy of faith, not because we were faithful, but that we should be so, so in the end, wherein shall be life eter-

This righteousness, again, (all agree,) is maintained and enlarged by faithfulness in using the grace of God, and thereby doing good works acceptable to God in Jesus Christ; as, equally, through neglect of that grace, and through deadly sin, faith itself decays, and although it may, by the grace of God, yet be revived, is for the time (as it was in David) dead.

Now since all Christians are thus far agreed, since we all believe that whoever has been, or will be, accepted by God, has been or will be accepted for the sake of Christ alone; that whatever good there is in any one, is through the grace of God in Christ; that man's best works could not stand the severity of God's judgment; that by faith (itself the gift of God) we come to Him, and through faith in Him we abide in Him; yet that good works done by the

nal, He will crown us, as is written, 'in mercy and loving-kindness.'" Sermon. 295. § 5: "Thou [Paul] hast fought the good fight. But who caused thee to prevail? I read thee to thee and thou sayest, 'I thank my God Who giveth us the victory through Jesus Christ.' What will it avail to have fought, if it avail not to overcome? Therefore thou hast, that thou hast fought, but Christ gave the victory. Continue, 'I have finished my course.' And who did this in thee? Hast thou not said, 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy?' Say what follows, 'I have kept the faith.' And whence hadst thou this? Hear thine own words, 'I obtained mercy, that I should be faithful.' So then thou hast kept the faith out of the mercy of God, not out of thine own strength. 'Henceforth there is laid up for thee a crown of righteousness, which the Lord, the righteous Judge, shall render thee in that day.' For He shall render to deserts, therefore He is a just Judge. But here too let not thy head be lifted up, for thy merits are His gifts. What I have said to him [S. Paul] I learned from him, and ye too learned with me in that school."

grace of Christ, are (when they can be performed) essential to a living faith, and necessary to our salvation, how is it that persons, members of the same Church, living by the same faith in the Son of God, having the same hope in Him, can speak, the one of the other, as though they were heathen or apostates, "preaching another gospel," teaching another source of righteousness, than "Christ our Righteousness," or substituting this or that for faith in Christ? How is it that, even as to those who are severed in Communion from us, men do not try to understand all things in their best sense, and seem more eager to catch at an argument against them, than patiently to understand their meaning?

Now in order to understand the meaning of others, 1. We should begin, not with that which is seemingly most at variance with our own thoughts, but with that which we believe in common. It should not be a weariness to us to ascertain or bring to our minds, that both of us hold the first simple principles of faith in common, and from that point of view to contemplate whatever perplexes us in the other. We should not argue from language uncongenial to our own way of thinking, that a person denies the very basis of our common faith; but, having ascertained that he does hold those first principles, we should see whether the language which is uncongenial to us, may not be explained in harmony with those principles. We should argue from what is clear and known to us, as to what is at

present unknown to us ; not, through that which is unknown to us, interpret and explain away what is simple and clear.

2. We should look carefully what those to whom we seem to be opposed, are themselves opposing. This we must needs do as to doctrines of Holy Scripture itself. When S. Paul says, “a man is justified by faith without the works of the law^h ;” and S. James says, “ye see how that by works a man is justified, and not by faith onlyⁱ ;” we know that both must be true, “because the mouth of the Lord hath spoken it.” Again, when S. James says, “will faith save him?” no one supposes him to mean that a living faith does not save him. Or if Daniel speak, that “they who justify many, shall shine as the stars for ever and ever^k ;” no one plainly would say that he ascribed to the servant the office of the Redeemer. Or when Isaiah says, “by knowledge of Him, shall My Righteous Servant justify many^l ;” we do not suppose that it is through knowledge, apart from faith and love, that they shall be justified. Or when S. Peter says, “Baptism saves us^m ;” we do not say that he puts the Sacraments instead of Christ, the Author of Sacraments. Or when he says, “I am made all things to all men, that by all means I might save someⁿ ;” “in so doing thou shalt both save thyself

^h Rom. iii. 28.

^k Dan. xii. 3.

^m 1 Pet. iii. 21.

ⁱ S. James ii. 24.

^l Isaiah liii. 11.

ⁿ 1 Cor. ix. 22.

and them that hear thee^o;" we do not say, Who can save, but God only?

I do not mean that uninspired man ought to use the same fearlessness of speech as the unerring wisdom of God. But I do mean, that we are bound to seek to understand one another, not to speak against one another without being sure that we *do* understand what we speak against; and that these seeming contradictions of Holy Scripture may have, besides their other uses, this too, to teach us the duty of interpreting one another's speech, not by what in itself any language *may* mean, but as what it *must* mean, if it is to be consistent with the known belief of him who uses it.

Language, apparently very different, may be but different phases or aspects of the same truth. Thus, if one says that "concupiscence, even in the regenerate, hath *the nature of sin*^p," it is clear that he does not mean that it *is* "sin," else he would have said it. If another denies that "it is in the regenerate *truly and properly* sin, but that the Apostle calls it sin, because it is from sin and inclines to sin^q," he plainly means that it has something "of the nature of sin" about it, else he would not have confined himself to the denial that it is "*truly and properly* sin." Both, combined, declare the full truth, that this concupiscence "hath the nature of sin," and yet is not truly and properly sin to those

^o 1 Tim. iv. 16.

^p Art. ix.

^q Conc. Trid. sess. v. c. 5.

who consent not in will to it. The one increases our humility ; the other, our hope.

Again, when our Article declares that “ we are accounted righteous before God, only *for* the merit of our Lord and Saviour Jesus Christ *by* faith, not *for* our own works and deservings^f,” (*propter meritum Domini ac servatoris nostri Jesu Christi, non propter opera merita nostra,*) it is clear that it contrasts our own works and merits with the merit of our Lord and Saviour Jesus Christ. It does not directly contrast faith and works. On the other hand, if any were to say that “ the ungodly is justified by faith only, *in the sense* that nothing else is required to co-operate, to obtain the grace of justification, and that it is in no part necessary that he should be prepared and disposed by the motion of his own will^g,” this is virtually rejected by our own Church also, in that she states “ faith and repentance” to be, in adults, prerequisites for the grace of Baptism.

Again, if any deny that “ man is justified either by the *sole* imputation of the righteousness of Christ, or by the *sole* remission of sins, *excluding grace and love*, which is shed abroad in their hearts through the Holy Spirit^h,” Bishop Davenant allows as much when he says, “ We do not fight against inherent righteousness, inasmuch as we allow that such a quality is infused in the act of justifying^u.”

^f Art. xi.

^g rejected by Conc. Trid., ib. can. 9.

^h rejected Ib., can. 11.

^u De Justif. habit., c. 25.

Again, to deny that “justifying faith is *nothing else than* a confidence in the Divine mercy, remitting sins for Christ’s sake,” does not exclude that confidence from entering into justifying faith, only from being the whole of it^x.

Again, such propositions as “that man is absolved from sins and justified, *thereby* that he certainly believes that he *is* absolved and justified, or that no one is truly justified save he who believes that he *is* justified, and that absolution and justification are perfected by *this* faith alone^y,” are only Lutheran statements^z which the framers of our Articles carefully excluded.

^x Conc. Trid., l. c. can. 12.

^y *Ib.*, can. 14. This is worded in can. 13, “If any say, that it is necessary to every man for the obtaining remission of sins, that he should believe assuredly and without any hesitation from his own infirmity and indisposition, that his sins are forgiven him.”

^z This definition of justifying faith occurs six times in the Confession of Augsburg. Art. 4, on Justification, “They teach, that men cannot be justified before God by their own strength, merits or works, but that they are justified freely for the sake of (propter) Christ by faith, *when they believe that they are received into grace, and that their sins are remitted* for the sake of Christ, Who, by His death, satisfied for our sins *This* faith God imputeth for righteousness before Him.” Art. 5. (On the Ministry of the Church.) “Through the word and sacraments, as through instruments, the Holy Spirit is given Who worketh faith, where and when God willeth, in them who hear the Gospel, viz. that God, not on account of our merits, but on account of Christ, *justifies those who believe that they are, for Christ’s sake, received into grace.*” Art. 12. (On Repentance.) “The other part [of repentance] is faith, which is conceived from the Gospel or absolution, and *believes that sins are remitted for Christ*, and comforts the conscience and frees from terrors.” Art. 13. (On the use of the Sacraments.) “They condemn those who teach that the sacraments justify *ex opere operato*, and do not teach that in the use of the sacraments faith is required, *which believes that sins are*

Our own Articles, while they state fully and clearly that the good works of the justified are "pleasing and acceptable to God in Christ," have mainly an anti-Pelagian character. To this end, they state the powerlessness of the human will without the preventing and co-operating grace of God; our helplessness to do good without or before the grace of Christ; the insufficiency even of the works of the justified to put away our sins or endure the severity of God's judgments. Their main object is to ascribe every thing, from first to last, to the merit of Christ, and the grace of Christ, for Whose sake alone we are accounted righteous, through Whose grace alone we can do works pleasing and acceptable to God. The canons of the Council of Trent do not oppose or condemn herein any thing which we teach, although their main object is to maintain that man is not justified, without being also sanctified; while it too confesses, with us, that "the meritorious cause of our justification is the most

remitted." Art. 20. "We obtain this [remission of sins, and grace and justification] only by faith, *believing that*, for Christ's sake, *we are received into grace.*" "Consciences cannot be tranquillized through any work, but only by faith, *when they hold as certain that for Christ's sake they have God reconciled.*"

The exclusions of Lutheran statements from our Articles are more instructive than what we have taken from them.

It occurs also in Calvinist formulæ, as in Calvin's Catechism, faith is defined "a certain persuasion or confidence, which every Christian ought to have, that God the Father loveth *him* for His Son Jesus Christ." See further Le Blanc's peacemaking Theses Theolog. de fid. Justif. p. 192, sqq. The peculiarity of this doctrine is that it makes the belief of *present* personal forgiveness the characteristic of true faith.

beloved only-Begotten Son of God, our Lord Jesus Christ, Who when we were enemies, for the great love wherewith He loved us, merited justification for us by His most holy Passion on the wood of the cross, and for us made satisfaction unto God the Father^a."

3. In judging also of the statements of others, we must give careful heed not only to the design of their meaning, but to the sense, whether exact or popular, in which they use whatever doctrinal words they employ.

Thus, "faith" may be spoken of, as it is an assent to Divine truth, without influencing the will or affections. And this, although a "dead faith," as S. James calls it, still has so much likeness to the living faith, that it is a real, although an influential belief. It is the body, of which the living soul is gone, itself also ready to decay utterly, yet capable of being revived by the Spirit of God. To act wilfully against the grace of God, so far darkens the understanding against the light of God; bribes the will against the belief of the truth of God; closes up the soul against the love of God. It blunts the fineness of the perception, confuses the understanding, and tempts Him, the Author of light and grace, to withdraw the light, against which the eyes are closed, and the grace which the heart will not open to receive. Dead faith, in the end, decays, so that God no longer re-creates or revives it. But for the

^a Conc. Trid. Sess. vi. de Justif. c. 7.

time, the belief, although sorely sinned against, injured, wounded, mangled, exists still. God does not withdraw His light and leave the soul in darkness at once.

If by "true faith," then, we mean a "living faith," faith which is a grace and virtue, bringing the soul to God, this belief plainly is not such faith. But if by "true faith," any one means only a belief which is really belief, then one cannot deny that a man may believe that there is a God and a Redeemer, a heaven and a hell, although his whole life belies it. For S. James speaks of a dead faith, which yet he calls faith; and he says, that "the devils believe and tremble;" and we see how persons *do* believe the main articles of the faith (happy if ye know it not, or have not known it in yourselves) and yet live contrary to their belief. A man believes, is hurried by passion to do deadly things contrary to faith; yet his very remorse, when they are done, shews that he believes. He really believes, else he would not have remorse; he has not a living faith, else he would not again and again do the deadly sins, from which his loving Lord died to redeem him. So then, in different aspects, as one looked at his belief as being a real belief, a man might call it real faith; or as one looked how he belied it by his life, one might call it a feigned and hypocritical faith^b, as opposed to that "faith unfeigned," which

^b S. Chrys. in 1 Tim. i. 5. See Stapleton, De Justif. viii. 9.

S. Paul speaks of, as combined with “a pure heart and good conscience,” and issuing in love.

Again, God Himself in Holy Scripture uses the word “justify” (as all acknowledge) of two acts of His towards the soul, which with Him are one, 1, to declare the soul righteous or acquit it, and 2, to make it what He declares it. To “justify” is, in what is called a “forensic” sense, to pronounce just, or to acquit. But the word of God is with power. He, by His creative power, brought light out of darkness. He spake and it was done. It was no more darkness but light. So in the act of justifying the sinner, He does not declare the soul holy, leaving it unholy. He does not pronounce the leper clean, veiling over the leprosy, but in himself, and in His own all-holy eyes which “cannot bear to look upon iniquity,” leaving him, as before, unclean. But He saith, “I will, be thou clean;” and the leprosy departs, and “the flesh comes again,” in the new birth of Him, “like the flesh of a little child.” Without and against any merits of its own; without any good desert and against its evil deserts, God declares the soul what it *was* not. The ungodly and unrighteous, the impure and stained with countless sins, He pronounces righteous and godly, His own Son, beloved in the Beloved, pure, unblameable, unprovable. But God does not contradict Himself. He does not adorn the soul with untrue titles of honour. He does not deck over with the new robe the tattered

and filthy garments of our unrighteousness. But He bids, "Take away the filthy garments from him," and says, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment^b."

It is true that, in Holy Scripture, to justify the sinner often stands opposed to condemning him. But it does not follow that in God's language, to "justify" means no more than to acquit. When the word is limited in its meaning, it is so limited not by the force of the word itself, but by the very nature of things. "They who justify themselves in the sight of men^c," or, "he willing to justify himself^d" can only mean (as we too use the words) to make himself *out* just. On the very same ground the word is limited, if used of God in the sight of man. Nothing can be added to God, or the wisdom of God; and so when it is said, "the publicans justified God^e," or "Wisdom was justified of all her children^f," or "that Thou mightest be justified in Thy saying^g;" or, of our Lord, "He was justified in or by the Spirit^h;" it *can* only be meant, that God, or our Lord, or the Divine Wisdom, were shewn or owned to be what they *are*, just. Now, on the other hand, man can only justify, whether himself or others, outwardly; and if in this he follows the eternal rules of God's law, he

^b Zech. iii. 4.

^c S. Luke xvi. 15.

^d Ib., x. 29.

^e Ibid., vii. 29.

^f Ver. 35.

^g Rom. iii. 4.

^h 1 Tim. iii. 16.

can only justify himself or others, by shewing that they were in that thing accused falsely, that they are so far just. Even in this judicial sense it means to do justice to, or to make just in man's eyes, in which alone man *can* make just. It was the special offensiveness of judicial injustice, that it was a public lie in the Name of God, in Whose Name judges judged. "He that justifieth the wicked, and he that condemneth (literally, makes evil) the just, both are an abomination to the Lord¹." It is a direct reversal of God's command, "They shall justify the righteous, and shall condemn (make evil) the evil^k." But the judges did not nakedly set free the wicked, owning him to be wicked; they made him what they could, they made him *out* to be righteous, and the righteous unrighteous; "Woe to them," says the prophet Isaiah, "which justify the wicked for reward, and take away the righteousness of the righteous from him¹." As on the contrary, Solomon prays God when appealed to by oath, "Judge Thy servants, condemning the wicked and justifying the righteous, to give him according to his righteousness^m."

So that no place in the Old or New Testament can be alleged in which to "justify," simply means to set free from a charge, without reference to the real or apparent truth of the acquittal.

To "justify" is not to pardon or to have mercy, but

¹ Ps. xvii. 15.

¹ Isa. v. 23.

^k Deut. xxv. 1.

^m 1 Kings viii. 32.

to acquit, as just. God, Who can make the unholy holy, and the unrighteous righteous, pronounces the ungodly righteous, while He makes him so. He, by the secret working of His grace, gives the faith whereby we come to Him. We come to Him as sinners; He pronounces us, and pronouncing, He makes us righteous. The mercy of God flows beyond His justice. To "justify," as God's act, corresponds in a way with to "condemn;" but it is not simply "not to condemn." It is more, because our God delighteth in mercy. When He condemneth, He leaveth the evil of the sinner as it was. He declares him what he *was*. He doth not make him, but He leaves him, guilty. When He acquitteth, He declares him what he *was* not, but what He makes him and because He so willeth to make him.

The source of the sinner's acceptance is out of himself. It is not works; it is not faith; it is the mercy of God in Christ Jesus. "It is God Who justifieth." The act is wholly His free act. Every thing before justification, faith, repentance, although worked in man by the Spirit of God, only brings him within the compass of God's mercy. God willeth to justify the penitent, not the obdurate; the believing, not the scornful; those who sue to Him for mercy, not the self-satisfied and self-righteous. Yet He justifies, as His own royal act of mercy, not on account of any desert of repentance or faith, but freely. He forgives unrighteousness,

He infuses righteousness, in one act ; and by this one act He justifies the ungodly.

This is acknowledged on all hands. All acknowledge that we are, in the first instance, “justified freelyⁿ,” i. e. “without any deserts of our’s either preceding or following faith^o.” All acknowledge equally that in the act of our justification, there is infused into us a new hallowing grace. “All our people,” says Bp. Davenant^p, “no less than the pontificals themselves, teach that an inherent righteousness is infused into the justified, and a grace of sanctification, which is the root of a new life.” And further, “By inherent righteousness we understand a supernatural gift of sanctifying grace, opposed to original sin, and, in each faculty of the soul, repairing and renewing that image of God, which was defiled and defaced by original sin. Original sin filled the mind with darkness ; this infused grace illumines it with heavenly light. That stained the human heart with obstinacy and hatred of God and God’s law ; this infused righteousness softens the heart, and kindles and inflames it with love of good. That infected all the affections with disorder, and the very appetite with rebellion ; this renewed holiness brings into order the disturbed affections, and spoils of its dominion the very rebel concupiscence, and brings it under the yoke. And when I say, that from *this* [inherent] righteousness the regenerated are named

ⁿ Rom. iii. 24.

^o Corn. à Lap. ad loc.

^p Disp. de habit. just., c. 2.

and accounted righteous, I mean, that God Himself, Who judgeth truly, discerns and distinguishes those on whom He hath impressed this new image of holiness and righteousness, from the carnal and unregenerate ; and that *those* He names and accounts ungodly, impure, held under sin, these holy, just, and dead to sin. Not that this infused holiness, or inherent righteousness, is perfect ; but that it is true and no wise hypocritical, known and pleasing to God, Who infused it into the minds of the regenerate.”

But since it is thus believed by all, that the gifts which God bestows, He bestows of His own sovereign grace ; not on the ground of any past or foreseen merit of him whom He justifies ; and again, that God when He pronounces any one just, at the same time by the infusion of His grace, makes him what He pronounces him ; then it is a mere question of words, not affecting any doctrine, whether the word “justify” as expressing God’s act, or “justification” as the result of that act, be used, in Dr. Barrow’s words, of the simple or compound act of God respecting or terminated upon man¹.

Yet whereas S. Paul at times uses the word justify, justification, when speaking prominently of our state of favour or acceptance with God, yet at other times he too uses it of the inward change wrought by God on those whom He accepts. Any one, indeed, probably will admit, that when S. Paul

¹ Sermon 5. on the Creed, t. iv. p. 116.

denies that we are justified by our works, he means to deny that we, through our works, become just or holy in God's sight. When the Jews "went about to establish their own righteousness^r," they wished to establish that they were, through their own works, righteous before God. When as opposed to this, S. Paul asserts, "by the deeds of the law there shall no flesh be justified in His sight^s;" he meant to say that no human being, by nature, hath or can have that righteousness. To be "justified freely by His grace," in contrast with this, signifies surely to have that righteousness, which of ourselves we cannot have. *δικαιούμενοι δωρεάν* is the adequate repeal of the *οὐ δικαιωθήσεται*. In the one it was asserted that we can have no righteousness of our own; the other then surely says that we have it freely through the grace of God. "The righteousness of God," says S. Augustine, "is manifest, not that whereby God is just, but that wherewith He clothes or endues man when He justifies the ungodly^t."

Again, when S. Paul denied that even the patriarch Abraham was "justified by works as pertaining to the flesh^u;" i. e. in his state by nature, he means that Abraham himself had no righteousness before God, by which, although just before man, he should be really righteous in the sight of God. When then in contrast to this, he speaks of Abra-

^r Rom. x. 3.

^s De Spir. et lit., c. 9.

^t Ibid., iii. 20.

^u Rom. iv. 2.

ham's "believing Him Who justifieth the ungodly^x," he must mean that Abraham believed in Him Who gave him that, which by his works before grace he could not obtain. ἐξ ἔργων ἐδικαιώθη could not be; and so he had recourse to τὸν δικαιοῦντα τὸν ἄσεβῆ. Yet surely the Apostle's argument is, that he obtained from God's favour all that, which of himself he could not have, not an imputed only, but an imparted righteousness.

Again, "he that is dead is freed or justified (δεδικαίωται) from sin^y;" clearly is in a hallowed state, freed from its unholiness as from its guilt. It could not be said of one who died in his sins, of Cain, or Saul, or Judas, that he "was freed or justified from sin."

Again, when he says, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that having been justified by His grace, we should be made heirs according to the hope of eternal life^z;" he combines Baptism, the new birth,

^x Rom. iv. 5.

^y Ibid., vi. 7.

^z Tit. iii. 5, 6. See more fully on this text the writer's "Scriptural doctrine of Holy Baptism," p. 54—64. The writer's object in that volume was to draw out the meaning of Holy Scripture on this doctrine. Even Calvin admits, "The context seems to require that the name justification should be extended further than to the imputation of righteousness, in which sense it is found, as I said, rarely in Paul. But nothing hinders that it *may* be restrained to the remission of sins." Beza adopts the same meaning, both for this place and Rom. viii. 30.

renewal by the Holy Ghost, and justification, all in one single act; and he does not speak of our justification until he had declared our regeneration and renewal by the Holy Ghost. Justification, then, *could* not be a mere outward declaration, since in one and the same act man was justified, regenerated, renewed.

Again, in his triumphant words of our deliverance, “such were some of you; but ye were washed, but ye were sanctified, but ye were justified, in the Name of the Lord Jesus and by the Spirit of our God^a;” it is plainly no mere outward act, since it is united with Baptism, spoken of subsequently to sanctification, and wrought through the agency of God the Holy Ghost.

Nor less in that chain of Divine mercies, from the good purpose of our God to our final glory, “Whom He hath predestined, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified^b,” it has been felt to be unnatural to conceive that, between our calling and our glorifying, no act of God should be mentioned, but one, (if it were so,) merely outward.

ii. As the first act of God’s love in justifying us is two-fold: 1. forgiving, 2. hallowing; so, “since in many things we all offend,” we have need of both

^a 1 Cor. vi. 11. Paræus owns this sense. Bp. W. Forbes, *Consid. Modestæ de Justif.* ii. 4, (p. 152. ed. Angl. Cath. Lib.) quotes on the same side Zanchius and Bullinger. On the rendering in the past, “Ye *were* washed,” see *Scriptural Doctrine of Holy Baptism*, p. 157—172.

^b Rom. viii. 30.

to the end. To the end, our Lord has taught us to pray always for daily bread of life, and daily forgiveness ; to the end, and in the end, our Father to Whom we pray, continually pardons, continually pours in His grace into our souls ; and in both ways upholds us in that state of justification, in which He placed us.

And as on our part a saving faith is “a faith that worketh by love,” so continued justification cannot be without faith and works. We are justified antecedently to works ; yet future obedience by the grace of God is (if there be time) virtually contained in the faith which justifies. “Abraham believed God, and it was counted to him for righteousness ;” yet his belief would not have been so counted, had he not, with the belief, purposed to obey. He was called as a sinner ; yet when called, “by faith he obeyed.” God poured into his soul at once the gifts of faith and love and obedience. Not for works antecedent to faith, did He save him ; yet not for one instant did the faith exist without works, in purpose first, in effect, as soon as possible. Works of grace are faith and love in act. Abraham’s faith, which was accounted to him for righteousness, was a faith working by love. He received the blessing not on a bare or naked faith, but on a faith which issued in obedience. Almighty God Himself saith to him, “by Myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son,

in thy seed shall all the nations of the earth be blessed; *because* thou hast obeyed My voice^b." Such too was the faith by which Abel and Enoch, Noah and Moses, the patriarchs and the prophets, pleased God. "By faith" the elders obtained a good report; yet S. Paul speaks throughout of nothing but deeds of faith. "By faith," says S. Paul, one after another of that goodly army, they did those deeds for which, done through the grace of God, they won the praise of God. By faith, they "wrought righteousness." By deeds of faith, did "Noah become heir of the righteousness which is by faith." A deed of faith "was counted to Phinehas for righteousness unto all generations, for evermore^c," i. e. not only for this world, but also for the world to come. By a deed of faith was "Rahab the harlot," S. James says, "justified^d." She had not repented when the spies came; for Scripture says, "they came into a harlot's house, named Rahab^e." She believed before: "The Lord your God, He is God in heaven above, and in the earth beneath." God converted her through the coming of the spies, and quickened her belief into faith, and her faith lived through works. She "was justified by works," S. James says, "when she had received the messengers and sent them out another way."

Faith and works are one compound whole, even as in man, in whom they exist, body and soul are one living man. Faith is first in order of relation;

^b Gen. xxii. 16.

^c Ps. cvi. 31.

^d ii. 25.

^e Jos. ii. 1.

but since, as our Lord says, the purpose of the heart is an inward act, faith is not for a moment separate from action. S. Paul's "Who art Thou, Lord?" was followed up at once with "Lord, what wilt Thou have me to do?" His whole life of toil and suffering lay, in purpose, in that first confession of his faith. His faith, his love, his devotedness entered into his soul in one.

Faith and deeds of faith are, both of them, graces of this passing world. Yet God hath appointed that not only shall they be inseparable, but that they shall strengthen one another. "Faith," S. James says, "wrought with or co-operated with (*συνήργει*) Abraham's works, and by works was faith made perfect" (*ἐτελειώθη*). S. James like S. Paul speaks of faith as the root; "faith co-operated with his works." Faith made them what they became, "pleasing and acceptable to God." But the works re-acted on the faith, and "made it perfect." God has so made us, that acts are the great means of influencing our inward minds. Thoughts and feelings, of themselves, die away; words, the more evaporate them; acts concentrate and give them an intensity of strength. To act lovingly increases love, softens unlove; to act trustfully, increases trust; to act suspiciously, aggravates suspicion; to act unkindly, embitters the unkindness. Acts strengthen the inward feeling, both because, on the neglect or the use of the grace of God, God withdraws or increases His grace; and because, our life

here being in action and duty; God has seen good so to act upon our souls for good, so to allow us to act upon our own souls for evil. But for good or for evil, man, through his own choice, does most energetically stamp the character of his acts upon his soul. Faith grows with deeds of faith. Faith is the root of the living tree; through faith, as the root, the mustard seed grows and becometh a tree: faith draws in nourishment to it from the dew of heaven, and twines around the rifted Rock; but with the growth of the tree, the root itself grows. So faith from first to last unites us to our Lord; faith is the channel of every grace to the soul; yet faith itself is strengthened by the very acts of which it is the spring.

God teaches us this in that great pattern of faith, the type of the Church, the father of the faithful. His life is a succession of trials of faith, mounting and rising above one another^f, until they close in

^f "Otherwise doth God tempt, otherwise the Devil. The Devil tempts, that he may overthrow; God tempts, that He may crown. Then too He tempts those approved to Him. Whence David too says, 'Prove me, O God, and try [tenta] me.' And holy Abraham He proved first and so tried; lest, if He should try before He proved him, He should overbear him. He proved him, when He bade him depart from Charan, and found him obedient. He proved him, when relying on the title of faith, he freed his nephew; when he touched nothing of the prey; when to the old man He promised a son; and when he was 100 years old, although he supposed Sarah's womb dead, yet he believed and did not hesitate in faith, who might have hesitated, for the barrenness or old age; He proved him by the diligence of his hospitality. When then he was proved, He judged that as being now stronger, he was to be tried in greater ways, and by some harder commands." S. Ambros. de Abr. i. 8. § 66.

that which was the picture of Calvary. He went out, not knowing whither he went ; he abandoned the promised land to Lot, content, as a pilgrim in his own land, to wait for his more enduring inheritance ; he refused this world's wealth from those who displeased God⁸. Ten years he waited for God's promise of a son with the barren Sarah ; after fourteen more years, he set aside his son after the flesh ; he believed what to man was impossible, and so having received his son, as himself dead, he offered him up in faith that God could make alive the dead. But it was a mightier faith which offered up his son, than that which left his father's house ; it was a stronger faith which offered up the son in whom he had the promises, than that which believed that the son would be given him. And so S. James asks, " Was not Abraham our father justified by works when he had offered Isaac his son ? "

And this justification was the fulfilment of the other. " The Scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness, and he was called the friend of God." Abraham was already justified before the faith, of which Moses and S. Paul say, " it was imputed to him for righteousness." For this was said of the promise of a son ; but Abraham had already believed and obeyed before this promise, and God had already said to him, " I will bless thee,

⁸ Gen. xiv. 22 ; xiii. 13.

and thou shalt be a blessing, and in thee shall the families of the earth be blessed." But with the increase of trials of faith, there was an increase of faith; and with the increase of faith, there was an increase of righteousness.

So then, S. Paul, when he says, "it was imputed to him for righteousness," as well as S. James, when he says, that those words were fulfilled in him, speaks not of Abraham's first being received to righteousness, but of the increase of righteousness. Both lay down general principles; S. Paul, that faith is ever, first and last, the root of our justification; S. James, that that faith justifieth not, which does not, when it is possible, issue in act. But since Abraham was already justified, then S. Paul, when he says that "faith was counted to him for righteousness," does not mean that it was accounted to him, as being what it was not. It was accounted to him, not on account of any previous desert, but in itself. God, of His own free grace, so counted it to him; yet as the faith was inward, so was the righteousness which accrued to him. The righteousness of which S. Paul too speaks, is an accession of righteousness upon an accession of faith; as in the Gospels it is said of our Lord's disciples, "His disciples believed on Him," i. e., they received a further degree of belief to which their former belief was, as it were, no belief. To the mere character of "being pardoned" there is no accession, there are no degrees. But S. Paul, as well as S. James,

speaks of a righteousness, of which there are degrees, a store which is being continually enlarged, as God accounts for righteousness the gift and grace of faith, which He first imparts and afterwards elicits and enlarges.

When on the other hand, S. James says, that "the Scripture was fulfilled," he, in fact, asserts the identity of that living faith of which S. Paul speaks, with the works of faith of which he himself is speaking. The Scripture "Abraham believed God, and it was accounted to him for righteousness," received a renewed and enlarged fulfilment by his being justified through the offering of his son. Yet this could not have been, had there not been the same principle of both ; faith, not issuing as yet in act, when, as in believing the promise of the son, there was no outward act to perform ; and faith issuing in act, so soon as God called it to act, as in the sacrifice of that son. Nor could it again have been a fulfilment, unless the result had been the same, and S. Paul's words "counted unto him for righteousness," had been the same as James's "were justified." His faith was the channel to him of real righteousness, and since Abraham was already justified, he through that living faith, a faith, when it could, "working by love," received an accession to that righteousness^h.

^h S. Paul, when he excludes works from justification, plainly excludes all works, *done before grace*, whether ceremonial or moral. He himself explains, that under "the deeds of the law," he includes the

iii. And so also as to the relation of good works to eternal life. Those on the one side, may be mainly anxious to shew that our good works have *of themselves* no proper claim to eternal life, and so they wish to set forth the free mercy and goodness of God in Christ, Who “crowneth in mercy and loving-kindness,” all those whose “sins He has forgiven and healed all their infirmities.” Those on the other side, may chiefly intend to secure the literal meaning of Holy Scripture, when it speaks of reward, that “God will render unto every man *according to his works*ⁱ ;”

moral law. For, as the very ground of his words, “by the deeds of the law there shall no flesh be justified in His sight,” he subjoins, “for by the law is the knowledge of sin.” (Rom. iii. 20.) But he himself explains this of the decalogue, “I had not known sin, but by the law ; for I had not known lust, except the law had said, ‘Thou shalt not covet.’” (Ibid., vii. 7.) S. James, on the other hand, plainly means, works which follow immediately upon justification, as appears from his instancing Rahab. Yet he speaks also of works as having the same relation to Rahab’s faith, who was just converted, as to Abraham’s in the crowning act of the living operative faith of half a century. S. Paul says that a man is justified by faith without works, preceding faith, yet by a faith which worketh by love. S. James denies that a man is justified by a faith which worketh not. The statements of the two Apostles are correlative. S. James’s words do not exclude the need of God’s mercy, as appears from his words, just before, “He shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment” (ii. 13) ; and S. Paul teaches explicitly the same as S. James when he says, “The doers of the law shall be justified,” i.e. they who by the grace of God obey Him, as our Lord says, “If ye love Me, keep My commandments.” And again, “In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.” This harmony of S. Paul and S. James is given by S. Augustine with his usual clearness. See note at the end.

ⁱ S. Matt. xvi. 27 ; Rom. ii. 6 ; 1 Cor. iii. 8 ; 2 Cor. v. 10 ; Rev. ii. 23 ; xx. 12 ; xxii. 12.

“great is your *reward* in heaven^j ;” “they shall walk in white, for they are *worthy*^k ;” “henceforth there is laid up for me the crown of righteousness, which the Lord, the *Righteous Judge*, shall give me in that day^l.” For, however eternal life is the gift of God in Christ Jesus, and for His merits’ sake, He does not give it *only* as His free gift, but to those “who by patient continuance in well-doing, seek for glory, and honour, and immortality.” Those on the one side, deny that God will, of His own mere goodness, admit to eternal bliss one who, being capable of working, yet as the slothful servant, worketh not ; the other denies that the works of the regenerate, although pleasing and acceptable to God in Christ, can, of themselves, put away sins and endure the severity of God’s judgments.

Yet as to the value of such works, Davenant freely admits that they “have in them a goodness truly supernatural^m,”—“in that they are done, not only with the general help of God, but by the special motion and impulse of the Holy Ghost, Who dwelleth in the hearts of the regenerateⁿ,” and *that*, “through the medium of qualities of infused grace, which exceed the order of nature. For the Spirit of God not only, (he says,) arouses the faithful by a secret motion to well-doing, but infuses and im-

^j S. Matt. v. 12 ; x. 41, 42 ; S. Luke vi. 35 ; 1 Cor. iii. 8, 14 ; Col. iii. 24 ; Heb. xi. 26 ; 2 John 8.

^k Rev. iii. 4.

^l 2 Tim. iv. 8,

^m De just. habit. et actual. c. 32. Thes. 1.

ⁿ Ibid., Membr. i. § 1.

presses on them habitual and permanent gifts, such as are faith, hope, charity, continence, patience, through which they work more gladly, readily, and firmly, things good and pleasing to God^o.” “The good works then of the regenerate, since they flow from this supernatural grace, must needs have in them a goodness truly supernatural.” “These works which we call good are produced,” he says, “not only by a supernatural Inworker [Almighty God], through the medium of a supernatural quality [inherent grace], but they are referred to an end altogether supernatural, the Glory of God^p.”

“These works of the justified,” he adds, “please God with a supernatural, fatherly, saving complacency;” “because the person [of the justified] is first pleasing in the Mediator and reconciled to God^q;” “then, the works of the regenerate flow from a heart purified by faith, inflamed with charity, in a word, reformed after the image of God by grace.” “Being, then, the effects of supernatural grace, they obtain this, that they are in a supernatural order, well-pleasing to God.” “The last cause of this gratuitous acceptance,” he adds, “may be that the regenerate, according to their strength and measure of grace received, endeavour to serve God, and if it befall them, that through the sluggishness of the flesh they sometimes slacken, they arouse themselves diligently, and seek most humbly pardon of their infirmity.” “These works,” he says

^o Ibid., § 2.

^p Ibid., § 3.

^q Ibid., Membr. 2.

further, “have an ordained relation^r to the Divine rewards, on account of the promise of God preceding, on account of the condition or state of the person working, and for the very quality of the works themselves.” For having first laid down that “the inheritance of eternal life is first granted gratis to all the justified and regenerated, when they are engrafted into Christ and adopted to be children of God;” he contends also that “good works have a certain ordained relation, or at least aptitude to be ordained towards the Divine rewards from the very condition of him who worketh them.” For he “being admitted into the grace and friendship of God,” “the law of friendship requires, that whatever services a humble friend performeth to his great Friend, be weighed, not according to the slightness of the office performed, but according to the munificence and dignity of Him to Whom they are offered.” And for the works themselves, he paraphrases our Lord’s words on the cup of cold water, “as though He said, there is no work so slight, but that if it be done for My love and My honour, it gains a rich reward to him who doth it.”

On the other hand, the whole Western Church prays together to God in Sexagesima, “O God, Who seest that we put not our trust in anything that we do^s ;” all alike pray as now, that “God

^r Ordinationem.

^s Deus, qui conspicias, quia ex nulla nostra actione confidimus, &c., quoted by Bellarm., de Justif. v. 7, who quotes also from a Collect for

would absolve His people from their offences^t ;” all pray, that “plenteously bringing forth good works, they may be of God plenteously rewarded.” All, in approaching to the Holy Mysteries of His Body and Blood, say to God, in the words of the prophet Daniel, “we do not presume to come before Thee, trusting in our own righteousness, but in Thy manifold and great mercies^u.” All say in common, “not weighing our merits but pardoning our offences^x.” And since we claim not for ourselves or our past deserts, His presence in His Sacraments, how much less the fulness of His unveiled love ! If

the second Sunday in Advent, “*Ubi nulla suppetunt suffragia meritorum, tuis nobis succurre præsiidiis.*” The Collect was also in the Gelasian and Gregorian Sacramentaries, and there somewhat stronger, *tua nobis indulgentiæ succurre præsiidiis.* S. Greg. Sacram, p. 187. ed. Ben. The whole Collect is, “Be propitious, O Lord, we beseech Thee, to the prayers and sacrifices of our lowliness ; and since we have no merits to plead, do Thou succour us by the protection of Thy mercy.”

^t See Palmer’s *Antiquities of English Ritual*, i. 355, 6.

^u Mr. Palmer quotes (ii. 131) from the Liturgy of S. Basil the following words : “Wherefore, most holy Lord, we too, sinners, and Thine unworthy servants, to whom it has been vouchsafed to minister at Thy holy Altar, not for our righteousnesses (for we have done no good upon the earth) but for Thy mercies and Thy compassions, which Thou hast poured out abundantly upon us, approach to Thy holy Altar.” In the *Præparatio ad Missam*, in the Roman Missal, a prayer begins, “To the Table of Thy most sweet Feast, O loving Lord Jesus Christ, I, a sinner, nothing presuming on my own merits, but trusting in Thy mercy and goodness, fear and tremble to approach.”

^x In the Roman Missal the prayer is, “To us also sinners, Thy servants, who hope in the multitude of Thy mercies, vouchsafe to give some part and society with Thy holy Apostles and Martyrs, with John, &c., and all Thy saints, into whose fellowship admit us, not as a weigher of merits but a bestower of pardon, through Christ our Lord. (*non æstimator meriti, sed veniæ, quæsumus, largitor admitte.*” Also quoted by Bellarm. l. c.).

in the holiest season, when we plead the memorial of His Passion, and are the most gathered up in Him, most united to Him, we pray Him not to "weigh our merits but pardon our offences," how much more in the residue of our lives !

All would individually long to say with S. Ambrose, "I fear not to die, because I have a good Lord." "Knowing," S. Augustine says, "the judgment of Divine equity, he said he trusted rather in the good Lord, to Whom also he said daily in the Lord's Prayer, 'Forgive us our trespasses'.^y" All would desire with S. Augustine to pass the close of their life with the Penitential Psalms^z, and in David's prayer, "Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man living be justified."

All would say with S. Bernard^a, "whether I will

^y Possid. Vita S. Aug. c. 27.

^z Ib., c. 31. "That holy man, in his long life given to him by God for the benefit and happiness of the Holy Catholic Church, lived 76 years; as a Clerk or Bishop, nearly 40. But he was wont to say to us in his familiar converse, that from Baptism, even esteemed Christians and Bishops ought not to depart out of the body, without a worthy and competent course of penitence. And this he himself too did in that last illness in which he departed. For he had those few Psalms of David on penitence written out, and while lying on his bed, he used, in the days of his sickness, to look at the squares, placed against the wall, and read, and wept largely and continually; and lest this his purpose should be hindered by any one, about ten days before he departed out of the body, he requested of us who were present, that no one should come in to him, except at those times only, when the physicians were to look at him, or when refreshment was brought him. This was observed and done, and all that time he gave himself wholly to prayer."

^a De off. Episc., c. 6, fin.

or no, I must stand before Him, to give account of the things done in the body to Him, Whom no word escapes, no thought evades. Before Him Who weighs deserts so justly, beholds so narrowly the secrets of the heart, who would boast that he had a clean heart? She alone will find grace in His eyes which boasteth not, presumeth not, contendeth not—humility. ‘For God resisteth the proud, and giveth grace to the humble.’ Whoso is truly humble, contendeth not in judgment, nor holdeth forth righteousness, but saith, ‘Enter not into judgment with Thy servant, O Lord.’ He declineth justice and asketh for mercy, trusting that he can more readily obtain pardon, than claim justice.”

All would say with S. Augustine^b, “I fear when Thou inspectest, Thou wilt find more sins than deserts. This alone I ask ; this I say ; this I long to obtain, ‘Despise not Thou the works of Thine own hands.’ Look at Thy work in me, not at mine. For mine if Thou seest, Thou condemnest ; Thine, if Thou seest, Thou crownest. For whatsoever good works I may even have, I have from Thee, and therefore they are Thine, more than mine. For I hear from Thy Apostle, ‘By grace are ye saved, through faith ; and that not of yourselves, it is the gift of God ; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus to good works.’ So then whether as we are men, or as from our ungodliness

^b In Ps. cxxxvii. fin.

we have been changed and justified, O Lord, despise not Thou the works of Thine own hands." All would long to say with him, if by God's grace they do indeed overcome; "We who were conquered in ourselves, in Him have we conquered. He then crowneth thee, Who crowneth His own gifts, not thy merits. Whence hast thou fought the good fight, whence hast thou kept the faith? Not I, but the grace of God which was with me. So then in this, too, that thou art crowned, thou art crowned by His mercy. Never be proud; ever praise the Lord; forget not all His benefits. His benefit is it, when, a sinner and ungodly, thou wert called, that thou mightest be justified. His benefit, that thou wert held upright and guided that thou shouldest not fall. His benefit, that strength was supplied thee, to persevere unto the end. His benefit, that that flesh too, wherewith thou wert weighed down, should rise again and not a hair of thy head perish. His benefit, that after thy resurrection thou shouldest be crowned. His benefit, that without failing thou shouldest praise God Himself for ever. O forget not all His benefits if thou wouldest that thy soul should bless the Lord Who crowneth thee in mercy and loving kindness^c." "The Lord shall rejoice in His works, not in thine *as though thine*; for thy works too, if evil, are so through thine iniquity; if good, through the grace of God^d."

It is easy to select hard and technical sayings on

^c In Ps. cii. § 7.

^d Id. in Ps. ciii. Serm. iv. § 15.

the one side and on the other ; it is easy to find sayings which deny the value of works wrought through the grace of Christ, or which exaggerate them. It is easy to misunderstand, hard to understand unless we love. For unless we love, we do not wish to understand. It is easy to distort, hard to see aright, unless we wish to see one another, and one another's meaning, in the light and truth and love of God.

All believe that Christ is the Way, the Truth, and the Life, Himself the Way, to Himself the Life. All believe that to do, by His grace, the works which He giveth and willeth us to do, is the way by which we hold on in that Way. He Alone is "the cause of our reigning;" "deeds" done by His grace, are the "way to" His eternal "kingdom;" yet we should not have been in the way, had not He freely placed us in it; we should fail by the way, unless He through His grace strengthened us; we should perish from the way, unless He by His grace retained us; we should be let in the race set before us, so as never to attain, unless He freed us from the burden of our sins. "He who willeth and runneth must glory not in himself, but in Him

* "If from God is the will, from God also is the desert. Yet from God questionless is to will and to do for His good pleasure. God then is the Author of merit, Who both applies our will to the work, and unfolds the work to our will. Else if we would speak rightly of what we call our merits, they are a sort of seed-plot of hope, incentives of love, tokens of the hidden predestination, presages of future bliss, the way to the kingdom, not the cause of reigning. For whom He justified, not whom He found just, them He glorified." S. Bern. de lib. arb. fin.

from Whom he had both to will and to run." Let us adore and thank Him Who is the Way ; let us hold on in the way ; and we shall see that we have the same hope, trust, stay, our one Lord and God, Who is above all to protect, and through all, by His power and working, and in all by His grace and love.

All is of Christ. His is the grace, which brought us out of the mass of our natural corruption in Adam. His was the new principle of life, which in baptism he imparted to us. His the grace which cherished, nurtured, enlarged, that first gift, or if unhappily we wasted it, through repentance, brought us back, converted, renewed, restored us. His, each gift of superadded grace, whereby He rewards the use which, through His grace, we make of each former grace, bestowing grace for grace. And life eternal, too, will be from Him, grace for grace. For, as S. Augustine says, " If our good life is nothing else than the grace of God, without doubt eternal life, which is given to a good life, is the grace of God ; for it too is given gratis, because that to which it is given, is given gratis. But that to which it is given, is merely grace ; but this which is given to it, since it is its reward, is grace for grace, as a reward for righteousness, that that may be true, (since it is true,) that God shall render to every man according to his works ^f."

^f De Grat. et lib. arb., c. viii. § 20. t. x. p. 728.

But although faith and works are one whole, yea, “the one work in which all works are, is ‘faith, which worketh by love,’ as the Lord Himself says, ‘This is the work of God, that ye believe in Him whom He hath sent^s,’ ” God assigns to us works as the test of our faith, not faith as the test of our works. And this, because it is easy to deceive ourselves as to our faith or our feelings; it is not so easy to deceive ourselves as to our deeds, if we will but look into our consciences by the light of the law of God. It is easy to say, “Lord, Lord;” it is *not* easy, but of the power of the grace of God, to “deny ourselves and take up our cross and follow Him.” It is a toilless task to “hear His words and do them not, building a house upon the sand.” It is *not* easy to be poor in spirit, and meek, and pure in heart, and to pray without ceasing, and in every thing to give thanks; to resist “the lust of the flesh, and the lust of the eye, and the pride of life,” and “keep thyself unspotted from the world.” It is easy, while going along the broad way, to call up to one’s-self, out of some forgotten corner of the heart, a vague belief of the mercy of God in Christ Jesus. It is *not* easy, amid the fire of passion within, the manifold force of temptation without, the delusive pleasures dancing before our eyes, the treachery of our own hearts, to be “dead to the world, that we may live to God.” It is an easy, costless, confession, to own ourselves what we are,

^s S. Aug. in Ps. lxxxix. fin.

“unprofitable servants;” it is hard, first to labour with our whole strength, through the grace of God, to “do all things whatsoever He hath commanded,” and then, and then only, it will be the fruit of God’s grace to own it.

But hard though it be, our Lord, if ye indeed seek Him, will, by His grace, make it easy. For He saith, “My yoke is easy.” Meditate but a little daily, on the truths of faith. Faith will open to your sight heaven and your eternal home. Faith will shew to you your Lord at the right hand of God interceding for you, looking down with pity upon you, for you pleading those five glorious wounds, which, radiant with the glory of His Godhead, fill heaven with adoring amazement at the boundlessness of His love for each one of us. Faith will shew you the vacant throne, amid the choirs of angels, vacant for each of you, if you pray for the grace of Christ to persevere unto the end. Faith will shew you the serene peace, the mutual charity, the adoring love, the blissful contemplation, the transporting gladness, the pure harmony, the Divine beauty, the thrilling joy of unutterable thankfulness, the unsating fulness of bliss, the indissoluble union with thy Redeemer and thy God, where the pleasures at His Right Hand are for evermore.

Then embody thy faith in acts. Faith without acts of faith is but a dream. If thou believest that thy Judge in the Great Day, will reward deeds of mercy, and punish the unmerciful, deny thyself

that thou mayest shew mercy to Him in His poor. If thou believest that "the pure in heart shall see God," pray Him Who searcheth the heart, to cleanse thine, and admit not into it any thought which leads to sin. If thou believest that "the world passeth away," set not thy hopes, thy love, thy ambition, on this passing world, to pass away with the world on which thou buildest. If thou believest in eternity, live for eternity. Sow sparingly, if, so sowing, thou hopest to reap bountifully. Sow to the flesh, if, so sowing, thou hopest to reap incorruption. "Walk in the ways of thy heart, and in the sight of thine eyes," if "for these things God will" *not* "bring thee into judgment^h." But if thou believe that "God worketh in us to will and to do of His good pleasure," that He is the Author, He the Finisher, He the exceeding great Reward of thy faith, then, what thou doest, do, not for the praise of men, not for thine own exaltation, not for any worldly end, but for God. If God is thine end, then see how thou mayest with a strong hand, by the grace of God, cast forth out of thyself what may displease God; how thou mayest perfect in thyself, by His grace, any grace which God hath given thee; how thou mayest by strong importunity, besiege the love of God, and obtain from Him any grace thou lackest.

So shalt thou find, not in words but in life, that faith and deeds of faith are one, given in one by

^h Eccles. xi. 9.

God to thee, and from thee in one to go back to God, As thou by faith beholdest the greatness of God and of His eternal grace, His ineffable holiness, majesty, glory, goodness, love, thou wilt know and feel the nothingness of all in thyself, whether faith or works, save as they are the gift of God. As thou probest thyself, thou wilt see the more thine own evil. But as thou ownest thine own evil and God's good, He will take away from thee thine evil, and crown in thee His own good ; as thou ownest thyself in thyself an unprofitable servant, He, owning in thee His own work, will say unto thee, " Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

Thanks be to God.

S. AUGUSTINE'S HARMONY OF S. PAUL AND S. JAMES,
ON FAITH AND WORKS.

SEEING that the Apostle Paul, preaching that "a man is justified by faith without works," was not rightly understood by those, who so understood the saying as to think, that when once they had believed in Christ, they could be saved by faith, although they did evil deeds and lived wickedly: this passage of his Epistle (S. James ii. 20.) explains that same meaning of the Apostle Paul, how it is to be understood. Therefore he the rather uses the example of Abraham, that faith without good works is void; because the Apostle Paul also used the example of Abraham, to prove that "man is justified by faith without the deeds of the law." For when he commemorates the good works of Abraham which accompanied his faith, he plainly shews that the Apostle Paul did not in such wise teach, through the example of Abraham, that a man is justified by faith without works, as that any should believe that it pertaineth not unto him to do good works; but this rather, that no man should think that, by the merits of works gone before, he had attained to the gift of justification which is by faith. For herein the Jews sought to set themselves above the Gentiles who believed in Christ, that they said that they had attained to the grace of the Gospel by the merits of good works under the law: and thus many who, from among them, had believed, were scandalized, that the grace of Christ should be given to the uncircumcised Gentiles. Wherefore the Apostle Paul saith, that a man may be justified by faith, without works, but those, [works] preceding [faith.] For when he is justified by faith, how can he but thenceforth work righteously, although beforehand having wrought nothing righteously, he attained to the justification of faith, not by the merit of good

works, but by the grace of God, which cannot now be void in him, since now he "worketh" righteously "by love." But if when any have believed, he forthwith depart out of this life, the justification of faith abideth with him; good works neither preceding (because he attained thereto not by merit, but by grace,) nor following, because he is not permitted to remain in this life. Hence it is manifest that what the Apostle Paul saith; "Therefore we conclude that a man is justified by faith without works," is not so to be understood as that, if any should live after having received faith, we may call him righteous, though he should live evilly. Therefore both the Apostle Paul uses the example of Abraham, because he was justified by faith without the deeds of the law which he had not received; and the Apostle James also, because he proves that good works followed the faith of Abraham himself, shewing how what the Apostle Paul preached is to be understood.

2. For they who think that this saying of the Apostle James is contrary to that of the Apostle Paul, may also conclude that even S. Paul himself contradicts himself, because he says in another place; "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. ii. 13.) And in another: "But faith which worketh by love." (Gal. v. 6.) And again: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live." (Rom. viii. 13.) What those deeds of the flesh are, which are to be mortified through the deeds of the Spirit, he points out elsewhere, saying: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also foretold you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. v. 19—21.) And to the Corinthians he saith: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but

ye were justified in the Name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 9—11.) By which sayings he most plainly teacheth, that they had not attained to the justification of faith by any good works going before; nor had that grace been given to their deserts, when he saith: "And such were some of you." But when he saith: "They who do such things shall not inherit the kingdom of God," he plainly sheweth, that so soon as they believed, they ought to do good works. Which also S. James saith; and in many places altogether the same Apostle Paul preacheth clearly enough, that all who have believed in Christ must live righteously, lest they come to punishment. And our Lord Himself maketh mention of the same thing, saying: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." (Matt. vii. 21.) And elsewhere: "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke vi. 46.) And: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, &c. And every one that heareth these sayings of Mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand," &c. (S. Matt. vi. 24—7.) Wherefore the sayings of the two Apostles, S. Paul and S. James, are not contrary the one to the other, when the one saith that "a man is justified by faith without works," and the other, that "faith without works is dead;" because S. Paul is speaking of works which go before faith, S. James of works which followed after faith: as also S. Paul himself sheweth in many places.—S. Aug. Quæstt. 83. q. 76. t. vi. p. 67, 8. ed. Ben.



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